

THE ANNUAL REGISTER OF INDIAN AFFAIRS

In the Western (or Indian) Territory

1835 - 1838

by

Isaac McCoy

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Particular Baptist Press

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PREFACE

Isaac McCoy (1784-1846) has been justly ranked with John Eliot and David Brainerd as apostles to the American Indians, furnishing "one of the most thrilling chapters in the history of missions."¹

In a desire to raise public awareness and support of Indian Missions, McCoy conceived the idea of publishing what he entitled "The Annual Register of Indian Affairs Within the Indian Territory." The first issue of this work "was published in the fore part of January, 1835," McCoy wrote later.²

The first number was prepared under circumstances extremely disadvantageous. I was at the time attending the death-bed of a daughter, and could seldom find as much time as an hour without interruption, to prepare my materials or to write; and, moreover, most of the work was performed in the midst of company. The anxieties occasioned by our deep afflictions, and the difficulties which attended writing, were sometimes exceedingly discouraging, and at one time I had almost concluded to relinquish the undertaking. But believing that the interest of our missions, and of the work of Indian reform generally, imperiously required such a work, it was prepared. I published it at my own cost, and circulated it gratuitously. One was sent to each member of Congress, and to each principal man in the executive departments of Government.

I requested the board to allow it to be printed on their press, and published without cost to me, upon the same principle upon which they printed other missionary matters prepared by other missionaries; but this they declined. I therefore purchased the paper, and paid Mr. Meeker for printing. It is but just, however, to state that the charges were more reasonable by about twenty dollars, in the whole, than if the work had been performed at another printing office. But had it been otherwise, I should have preferred publishing at this, on account of its location being in the *Indian territory*, and the partiality which also grew out of the agency which it had been my happiness to employ in its establishment, and without which, it was probable, a printing press would not have been in operation in the Indian country. Nevertheless, finding it difficult at times to support my family from what I earned, when in the employment of Government, it would have been gratifying if the cost of this and of some other printing I had done about the same time, all of course on Indian matters, had not devolved upon myself. This, too, was a time of poverty, with us, particularly oppressive. My commission under Government had expired about the 1st of August, 1831, and from that time until the 1st of October, 1835, more than one year, I had no public business by which I earned any thing, and before the printing of the Register, my funds were nearly exhausted.³

¹Routh, E. C. *The Story of Oklahoma Baptists*. Oklahoma City: Baptist General Convention. 1932, p. 20.

²McCoy, Isaac. *History of Baptist Indian Missions*. Washington, D. C.: William H. Morrison. 1840, p. 481.

³*Ibid.*, pp. 481-482.

The second Annual Register was published in December of 1835, with the expense being defrayed by the Baptist Board of Missions.⁴ The third number was issued "about the 1st of July, 1837."⁵ These first three numbers of the Annual Register were printed at the Shawanoe Mission Station by McCoy's co-workers, Jotham Meeker and John Gill Pratt. The Shawanoe Mission was located at what is now the intersection of Interstate 35 and Route 10, Kansas City, Kansas. It was a significant outpost and training center for Baptist missionaries in the west.⁶

The fourth number of the Annual Register, "was executed in Washington, which made its distribution in the various parts of the United States convenient. It was published at my own cost, and, like all the preceding numbers, issued gratuitously," McCoy related.⁷

These four Registers of 1835 to 1838 were all that were issued, and are of great historical value. McCoy, who was also a skillful surveyor, provides us with precise locations of mission stations, forts, Indian agencies and settlements.

In short, McCoy's Annual Registers are a wealth of primary source material to not only students of Christian missions among the Indians, but to any who are interested in Western history and settlement.

To the uninitiated, some of the geographical references of the time can be confusing. The "Western" or "Indian Territory," which one naturally has come to identify with Oklahoma, actually embraced both Kansas and Oklahoma. The "Arkansas Territory" or "Arkansas Country" in the 1830's was sometimes used to designate the Western Cherokee country which included eastern Oklahoma, where the early Cherokee capital at Piney, in Adair County, was located from 1824-1828.

We are honored to be able to make these very rare Registers available again in a convenient one-volume format. We hope this republication will help rekindle an interest in the courageous life and work of Isaac McCoy.

Terry Wolever
January 16, 1998

⁴Ibid., p. 492.

⁵Ibid., p. 524.

⁶Brackney, William H. *A Traveler's Guide to American Baptist Historical Sites*. Rochester, New York: American Baptist Historical Society. 1982, p. 61.

⁷McCoy, Isaac. *History of Baptist Indian Missions*, pp. 555-556.

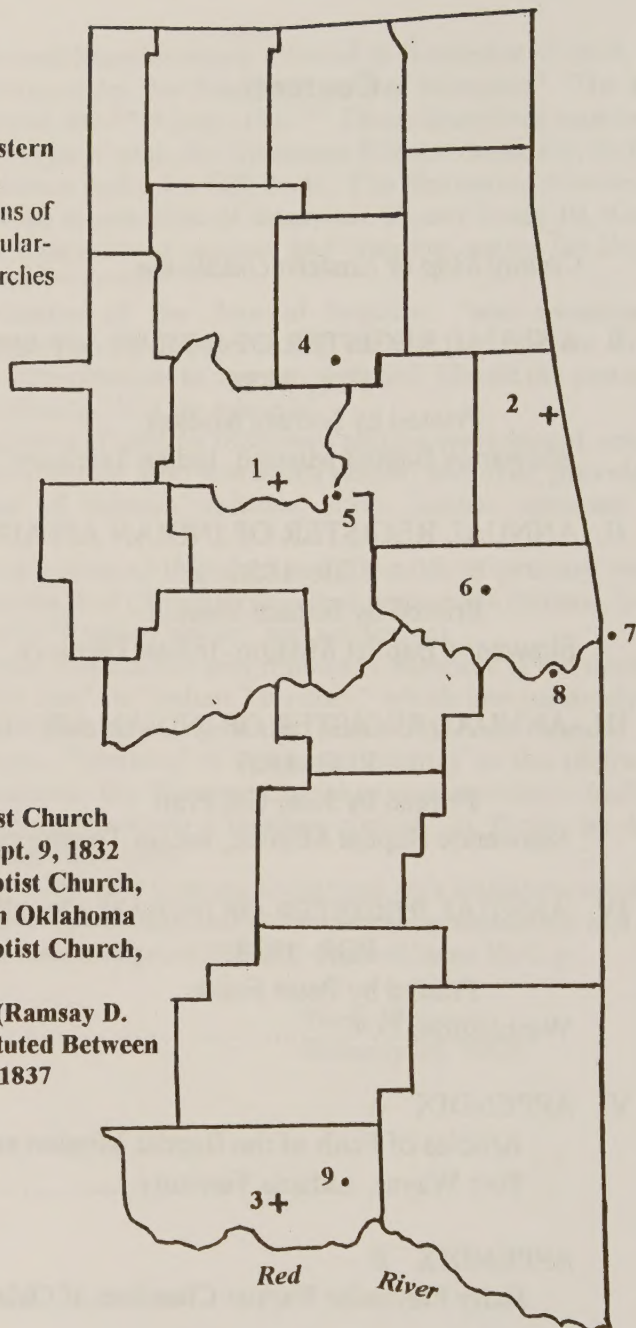
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County Map of Eastern OKLAHOMA

Showing the locations of
the first three Particular-
Regular Baptist churches
in the State.*

0 10 20
Miles



- 1 Muscogee Baptist Church
Constituted Sept. 9, 1832
- 2 Tinsawatee Baptist Church,
Reorganized in Oklahoma
as Liberty Baptist Church,
Nov. 10, 1832
- 3 Baptist Church (Ramsay D.
Potts'), Constituted Between
Nov. & Dec. , 1837
- 4 Union Mission
- 5 Fort Gibson
- 6 Dwight Mission
- 7 Fort Smith
- 8 Fort Coffee
- 9 Fort Towson

* See Appendix B

THE

No. 1.

ANNUAL REGISTER

OF

INDIAN AFFAIRS

WITHIN

THE INDIAN (OR WESTERN) TERRITORY.

PUBLISHED BY

ISAAC M'COY.

SHAWANOE BAPTIST MISSION HOUSE, IND. TER.

JANUARY 1, 1835.

SHAWANOE MISSION,

S. MEEKER, PRINTER.

1835.



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The following Prospectus is in circulation. The paper will appear so soon as the subscription list shall justify the publishers in encountering the expense of its publication.

It is hoped that the necessity which exists for such a periodical, especially at the present crisis in Indian affairs, will be so obvious to an enquiring community as to recommend it to ample patronage.

PROPOSALS

For publishing, on the Kauzau river, within the Indian Territory, west of the state of Missouri, and three hundred miles west of St. Louis, a semi-monthly periodical, to be entitled

THE INDIAN ADVOCATE.

Devoted chiefly to Indian Affairs.

A residence in the Indian country, and an acquaintance with Indian affairs for more than sixteen years, have convinced the publishers, that the character and condition of the Aborigines of America, have not been well understood. They have been censured for acts for which they were not blameable, and have been commended when they have not merited praise.— Their predilection for war, and their attachment to the hunters' life, have been over-rated. Their religious ceremonies have been misapprehended; and too much reliance has been placed upon their tradi-

(See 3d page of Cover.)

(From 2d page of Cover.)

tions. Many things, both seriously and in romance, have been said respecting their habits and modes of thinking, which are not in accordance with Indian character. The names of tribes, and the Indian names of places, in many instances, have been so altered as scarcely to resemble the original.

To furnish correct historical sketches of the past, and information respecting their present condition, and their future prospects, together with the earliest notices of important events which shall transpire within the Indian country, and of the transactions of Government and benevolent societies, among the Indians, will be the design, principally, of the work under consideration.

The Publishers believe that, in times past, even the distresses of war have sometimes occurred for want of a correct knowledge of Indian circumstances; and expensive measures have been adopted without utility; the benevolent have bestowed upon them money and labor disadvantageously, and with limited rewards of success; and the Indians have diminished in number, and sunk deeper in misery.

They also believe that, even now, it is not too late to rescue from ruin, the scattered remnants of this noble race of men; and that, in doing this, the interests of the United States will be promoted, equally with those of the Aborigines, with the exception of the dearer interests of *life* and *hope* of the latter, which the subject involves.

The design of giving the Indians a permanent residence, and of constituting them citizens of the United States, has increased the importance of Indian affairs;—and as those measures, by which their relation to one another, and to the U. States, is to be changed, are now in actual progress, such a print as is here proposed is the more necessary.

It is hoped that the work will prove a mean of enabling the government, and the benevolent, to act understandingly in Indian matters. It will be devoted to subjects alike interesting to all parts of our

country, and it will not be made the instrument of any political party.

As Christians, the Publishers belong to the Regular Baptist communion; nevertheless, they hope that nothing sectarian in its character, will ever render their labors less acceptable to other denominations of Christians than to that to which they belong; and that the work will be a vehicle of communication, of which the officers of our government, and the missionaries within the Indian Territory, indiscriminately, will be happy to avail themselves.

The Indian Advocate will be printed on new types, upon a super-royal sheet, in quarto form, suitable for binding.

A portion of it will contain the most interesting news of the day, for the benefit of readers within, and near to, the Indian Territory. The greater portion of it will consist of original articles, or such selections from documents, not in common use, as will occasion much labor.

The first number will be issued so soon as the subscription list shall justify it. The remote location of the office will unavoidably occasion a delay of a few months in hearing from distant subscribers.

The price to subscribers will be two dollars per annum, in advance; or \$2 50 at the end of the year.

Any person forwarding \$10 in advance will be entitled to six copies for one year.

Communications will be made to the undersigned, (who is associated with others,) addressed to Westport, Jackson county, Missouri.

☞ It is respectfully requested that the Post Office of each subscriber be distinctly stated, and that a return of the names be made as early as practicable.

ISAAC M'COY.

August, 1834.

☞ They who are favorable to the design of the above Prospectus, will confer a favor by procuring subscribers, and forwarding their names.

ADVERTISEMENT.

PREPARATION was making to issue this number of the Register some six months since; when, first, some changes in the Indian department, and, secondly, some personal engagements of the author, occasioned a delay. In the mean time, other changes have probably occurred, of which he has not been able to obtain correct information.

While he bespeaks the indulgence of the readers of this number, he would express the hope that the next (to be issued one year hence) will be less imperfect.

He will be thankful to have the errors of this number pointed out, and additional matter furnished for the next, by any who may feel interested in the publication.

His Post Office is, Westport, Jackson county, Missouri.

ANNUAL REGISTER,

By the Indian Territory is meant the country within the following limits; viz.—Beginning on Red river, east of the Mexican boundary, and as far west of Arkansas Territory as the country is habitable; thence down Red river eastwardly to Arkansas Territory; thence northwardly along the line of Ark. Ter. to the state of Missouri; thence north, along its western line, to Missouri river; thence up Missouri river to Puncak river; thence westwardly as far as the country is habitable; thence southwardly to the beginning.

The scarcity of wood renders the remoter regions towards the Rocky mountains uninhabitable. It is supposed that the quantity of timber within the Territory is sufficient to admit of settlement, an average width, from east to west, of two hundred miles, and the country, as described above, is, from north to south, about six hundred miles.

There is a striking similarity between all parts of the Territory. In its general character it is high and undulating, rather level than hilly, though small portions partly deserve the latter appellation. The soil is generally very fertile. It is thought that in no part of the world so extensive a region of rich soil has been discovered as in this, of which the Indian Territory is a central portion. It is watered by numerous rivers, creeks and rivulets. Its waters pass through it eastwardly, none of which are favorable to navigation. There is less marshy land and stagnant water in it than is usual in the western country. The atmosphere is salubrious, and the climate pre-

cisely such as is desirable, being about the same as that inhabited by the Indians on the east of Mississippi. It contains much mineral coal and salt water, some lead, and some iron ore. Timber is too scarce, and this is a serious defect, but one which time will remedy, as has been demonstrated by the rapid growth of timber in prairie countries which have been settled, where the grazing of stock, by diminishing the quantity of grass, renders the annual fires less destructive to the growth of wood. The prairie (i. e. land destitute of wood) is covered with grass, much of which is of suitable length for the scythe.

The Choctaws, Creeks, Cherokees, Osages, Kanzaus and Delawares, are entitled to land westward, some, as far as the U. S. Territories extend, and others, as far as the Rocky Mountains. But we choose to limit our description of all to 200 miles, because the average width of habitable country cannot be greater.



EXPLANATORY REMARKS.

By a law of the last session of Congress, there can be no more than two Indian Agencies within the Western (or Indian) Territory.

A Sub-Agent, in the Territory, is not an officer subordinate to an Agent. The duties and responsibilities of the two are precisely the same. The only difference is that the compensation of an Agent is \$1500 per ann. and the compensation of a Sub-Agent \$750 per ann.

All the tribes south of the Osages have been placed under the superintendency of Col. F. W. Armstrong, the Agent for the Choctaws.

The Osages, and all north of them, are under the superintendency of Gen. William Clark, who resides in St. Louis.

INDIGENOUS TRIBES.

Osage, about	5,510	Pawnee, about	10,000
Kauzau, "	1,500	Puncah, "	800
Otoe & Omaha	3,000		
			In all 20,810

EMIGRANT TRIBES.

Choctaw, about	15,000	Ottawa, about	75
Cherokee, "	4,000	Delaware, "	800
Creek, "	3,000	Kickapoo, "	575
Seneca & Shawanoe of Neosho,	462	Putawatomic, "	250
Wea & Piankasha,	400	Emigrants, "	25,152
Peoria & Kaskaskia,	140	Indigenous, "	20,810
Shawanoe, of Kauzau river,	750 *	In all	46,262

CHOCTAWS.

The southern boundary of the Choctaw country is Red river, south of which is the province of Texas. On the east they adjoin Arkansas Territory, are bounded north by Arkansas and Canadian rivers, and on the west by the almost woodless prairie regions. The extent of their country from north to south is about 150 miles; and from east to west, 200 miles. It is expected that the Chickasaws will obtain a residence with the Choctaws.

Their country is supposed to embrace three districts; one of which adjoins Arkansas river, and the other two extend to Red river. None reside in villages. The greater part of the tribe fence and cultivate land, raise cattle, hogs and sheep; employ upon their farms horses and oxen, waggons and plows; manufacture cloth, &c.

They are far advanced in civilization. Being in

the act of *settling* in their country, society and business have not yet acquired that order which would correspond with the improved character of the people. Among them are favorable openings for schools, and for other aids to improvement.

AGENCY.

Their Agency is south of Arkansas, and 14 miles west of Fort Smith.

Francis W. Armstrong, Agent, comp'n.	\$1500	pr. ann.
David M'Clelland, Sub-Agent,	"	\$750 "
R. W. Jones, Interpreter,	"	\$300 "

Post Office at the Agency.

PRESBYTERIAN MISSIONS.

Under the direction of the American B. C. F. M.

BETHABARA STATION.—On Mountain Fork of Little river, which is a branch of Red river. Commenced in 1830.

Missionaries.—Rev. Loring S. Williams, Mrs. Williams, Miss Clough.

1st School, 30 scholars, taught by Miss Clough,

2nd " 30 " " " a Choctaw,

3rd " 25 " " " "

The scholars are supported by their parents. The missionary society pays the teachers.

Church.—Organized Aug. 19, 1832.

Native Church members,	136,	} 143.
White persons,	5,	
Black persons,	2,	

WHEELLOCK STATION.—On Little river. Commenced in 1832.

Missionaries.—Rev. Alfred Wright, Mrs. Wright, Samuel Moulton, Mrs. Moulton, Miss Burnham.

School of 25 scholars. The parents board and clothe the scholars, and generally furnish books.

Books in the Choctaw language, written upon the common principles of English orthography, and

printed upon our English types, have been well received among them, and many of these books are used in schools.

A Church was organized Dec. 1832. Number of members 37.

The Choctaws have erected two log houses on the waters of Red river, for places of worship. They have three Sabbath Schools, taught chiefly by Choctaws; and under the superintendence of Rev. Mr. Williams.

Rev. Mr. Hotchkin and Mrs. Hotchkin, are locating near Wheelock.

Rev. Henry R. Wilson is preparing to labor among the Choctaws.

METHODIST MISSION.

One station near Fort Towson, originated in 1831.

Missionaries—Rev. Mr. Tally, M. D. Mrs. Tally, Rev. Mr. Myers, Mrs. Myers.

Church members, in all, 300.

BAPTIST MISSIONS.

1st Station, at the Choctaw Agency, on Arkansas river. Under the patronage of the Baptist General Convention. Commenced in June, 1833, by Rev. Charles E. Wilson. Three missionaries, who will also teach schools, are preparing to labor at this place. Post Office, Choctaw Agency, Arkansas.

2nd Station. Rev. Sampson Burch, a native Choctaw, is located on Red river, at which place he arrived in the summer of 1833.

CHEROKEES.

The Cherokee country is bounded as follows; beginning on the north bank of Arkansas river, where

the western line of Arkansas territory crosses the river; thence northwardly along the line of Arkansas territory, to the S. W. corner of the state of Missouri; thence north along the line of Missouri, 8 miles, to Seneca river, thence west along the south boundary of the Senecas, to Neosho river, thence up said river to the Osage lands; thence west with the southern boundary of Osage lands as far as the country is habitable; thence south to the Creek lands; and east along the northern line of the Creeks to a point about 43 miles west of the territory of Arkansas, and 25 miles north of Arkansas river; thence to Verdigris river, and down Arkansas river, to the mouth of Neosho river; thence southwardly to the junction of the North fork and Canadian rivers; and thence down Canadian and Arkansas rivers to the beginning.

The treaty of 1828 secures to the Cherokees, 7,000,000 of acres, and then in the same article adds, lands westward as far as the U. S. territories extend.

They own numerous salt springs, four of which are worked by Cherokees. The amount of salt manufactured at the whole, is probably about 100 bushels per day.

They also own two lead mines. Their salt works and their lead mines are in an eastern portion of their country, and all the settlements yet formed are within this eastern portion, which embraces about two and a half millions of acres.

Politically, this eastern portion of their country embraces four districts, viz:—Lee's creek Dist. Flint Dist. Illinois Dist. and Neosho Dist.

Principal Chiefs are Maj. John Jolly, and Black Coat. Col. Walter Webber was another, but he died within the last year.

It may properly be said that the Cherokees have adopted the habits of civilized man. There is not one village in their country; they are, generally, agriculturalists; a few are mechanics and salt manufacturers. The late Col. Webber was a merchant who

was doing a respectable business. At present, John Drew, John Brown, and Ellis F. Phillips, are merchants in good business. It is supposed that the Cherokees own 2500 horses, 10,000 horned cattle, 10,000 hogs and 300 sheep; 100 waggons; a plow, and often several plows to each farm, several hundred spinning wheels and 100 looms.

They raise corn, beans, peas, pumpkins, cabbage, turnips and potatoes, in great abundance, and some have commenced the growing of wheat.

Their fields are enclosed with rail fences. They have, generally, good log dwellings, (for a new country) many of which have stone chimneys to them, with plank floors, all erected by themselves. Their houses are furnished with plain tables, chairs, bedsteads, and with table and kitchen furniture, nearly or quite equal to the dwellings of white people in new countries.

They have one grist mill and two saw mills, erected at their own cost.

Their form of civil government resembles that of one of our states. Their Legislature consists of upper and lower house. Each of which has a President and a Secretary; meets annually in autumn, and may be convened at other times by order of the principal Chiefs.

Each district has two Judges, and also two *light-horse-men*, (sheriffs) who are prompt in the discharge of the duties of their trust.

AGENCY.

Within the last year their Agency has been denominated a *Sub-Agency*. This office is filled by Capt. George Vashon, their late Agent, whose salary is \$750 pr. ann. His Post Office is Fort Gibson, Arkansas river.

PRESEYTERIAN MISSIONS.

Under the patronage of Am. B. Com. For. Mis.

DWIGHT STATION.—20 miles west of Arkansas territory, and 12 miles north of Arkansas river. Commenced in 1829. Has 30 buildings, consisting of dwellings, school houses, dining hall, store, barn, carpenters' and blacksmiths' shop, &c.

Missionaries.—James Orr, Mrs. Orr, Rev. Cephas Washburn, Mrs. Washburn, Mrs. Lockwood, Asa Hitchcock, Mrs. Hitchcock, Jacob Hitchcock, Aaron Grey, Mrs. Sophia M. Joslyn, Miss Cynthia Thrall.

Schools.—The male school consists of 44 scholars, 5 of whom are Creeks, 4 board at their homes. The residue are supported gratuitously by the mission.

The female school consists of 30 scholars, 7 of whom are Creeks, and one is Osage.

The infant school contains 14 scholars, two of whom are Indian, and 12 are white children.

The *Cherokee Mission Church* was organized at old Dwight in Ark. Ter. It embraces all of Presbyterian order, within the Cherokee country.

Members who are full Indian,	50,	} 106.
“ “ of mixed blood,	38,	
“ “ white,	18,	

FAIRFIELD STATION.—On Salisaw creek, 15 miles N. W. of Dwight. Commenced in 1829.

Missionaries.—Rev. Marcus Palmer, M. D. Mrs. Palmer, Miss Jerusha Johnson.

School.—40 scholars, 30 of whom are boarded at the cost of the U. States, according to a treaty provision, and 10 are boarded at the expense of the mission.

UNION MISSION STATION is within the Cherokee country. Operations there were discontinued in 1833.

METHODIST MISSION.

Commenced in 1831, under the Tennessee Con-

ference. Is at present under the patronage of the Missouri Conference.

Rev. Burnell Lee, travelling preacher. Preaches at 17 places.

Church members, in all, about 230; native Class leaders, 6; native exhorters, 4, two of whom speak in Cherokee; native Interpreters, 2.

Schools.—No. 1. Begun Nov. 15, 1832. Scholars 30. Mr. John Harral, teacher.

No. 2. Begun July 1, 1833. 25 scholars.

No. 3. Begun 1833. 42 Scholars. John W. Hunton, teacher.

BAPTIST MISSION.

CHEROKEE MISSIONARY STATION. Under the patronage of the Baptist General Missionary Convention, within Flint Dist. near the eastern boundary of the Cherokee country. Commenced Nov. 10, 1832.

Missionaries.—Rev. Duncan O'Briant, Mrs. O'Briant. Within the last year Mr. O'Briant deceased. Rev. Mr. Rollin, Mrs Rollin, and Miss Colbourn, are on their way to that place, with a view of taking charge of the Mission.

Post Office. Vineyard, Washington county, Arkansas Territory.

School.—40 scholars, taught gratuitously, but supported by their parents.

Church.—Liberty Baptist Church was constituted in the Cherokee nation within the state of Georgia. Emigrated to Arkansas in 1832.

Native Church members,	7,	} 23,
Black “ “	6,	
White “ “	10,	

CREEKS. (properly Muskogees. *)

The country of the Muskogees joins Canadian river and the lands of the Choctaws on the south, and

* Accent the second syllable, and sound g hard.

the Cherokee lands on the east and north. Their eastern limit is about 45 miles from N. to S. thence their country extends westward as far as the quantity of wood will admit of habitation.

They own salt springs west of their settlements, not yet worked. The celebrated salt rock, on the Red fork of Arkansas, where, from time immemorial, the natives have collected salt, will likely prove to be near the line, from east to west, between the Creeks and Cherokees.

The settlements which they have formed are on Arkansas and Canadian rivers, on the eastern portion of their lands. None reside in villages. Their fields are invariably enclosed with rail fences. They cultivate corn extensively, so that within their settlements there have been fifty or sixty thousand bushels more than they needed for home consumption. They cultivate the variety of culinary vegetables common among the whites, and raise wheat and highland rice in small quantities.

They spin, weave, sew, knit, and follow other pursuits of industry common in the west.

Their dwellings are composed of logs, erected by themselves, and resembling those of their frontier white neighbors; and many of them are furnished with plain, decent furniture, such as farmers generally own.

They have one grist mill erected at the expense of the owner.

They own horses, cattle, hogs, plows, and cotton spinning wheels, enough to answer their domestic purposes with common convenience. Also, some sheep, waggons and looms, but these three kinds of articles are scarce.

Principal Chiefs.—Rolly M'Intosh, 1st.—Benjamin Perryman, 2nd.—Few-hat-che-mi-co, Commanding General of the Militia,—Chilly M'Intosh and Jacob Derrisaw, Judges.

There are chiefs and head men in every settlement;

who severally manage their local affairs.

The Muscogees are governed by *written laws*, in spirit resembling laws of the United States. These laws are enacted by a general council of the nation, which convenes as often as circumstances require.

Their Sheriffs, who execute the decisions of the Council, and of the Judges, are termed *Light-horsemen*, and are exceedingly prompt in the discharge of their duties.

The Creeks are remarkable for the respectful and dignified attention which they bestow upon matters submitted to their consideration by officers of the government of the United States, and by those who are employed in labors of benevolence among them.

There are favorable openings for benevolent efforts for aiding them in their promising career of improvement, in the western settlements, on the north of Arkansas river, and in the southern settlements upon Canadian river.

Their late Agency was near the mouth of Virdigris river. Gen. John Campbell was Agent. During the last year the Agency was discontinued, and the Creeks were placed under the superintendency of Col. Armstrong, the Agent for Choctaws.

BAPTIST MISSIONS;

Under the management of the Baptist Gen. Miss. Con.

1ST STATION.—North of Arkansas river, and four miles west of the late Agency. Missionary labors were commenced in Oct. 1829, by John Davis, a native Muscogee. The station was regularly organized in Oct. 1832.

Missionaries.—Rev. David Lewis. Rev. Mr. Aldrich also is on his way to this station.

School.—35 scholars, taught gratuitously, but supported by their parents. They have a good log dwelling, school house, &c.

B

Church.—Muscogee Baptist Church was constituted Sept. 9, 1832.

Native Church members,	18,	} 80.
Black " "	58,	
White " "	4,	

The Church worships in the school house at 12 o'clock on Sabbaths; at 3, P. M. a sermon is preached at a neighboring place, and at night a sermon is preached at a third place.

2d. STATION.—8 miles west of the first.

Missionaries.—Rev. John Davis, Mrs. Davis. Miss Mary Rice is on her way to join one of these stations.

Mr. Davis began to labor separately in Feb. 1834. He has three regular places of preaching.

The Post Office for all within the Creek country, is Fort Gibson, Arkansas.

PRESBYTERIAN MISSION,

Under the direction of American B. Com. For. Miss.

Six miles west of the late Agency.

Missionaries.—Rev. John Fleming, Mrs. Fleming.

Church.—Organized in 1830.

Native Church members,	8,	} 17.
Black " "	7,	
White " "	2,	

Sunday School of 15 scholars; bible class 10.

METHODIST MISSION,

Under the patronage of Missouri Conference.

Missionary labors commenced in 1831.

<i>Schools.</i> —No. 1, Rev L. B. Stateler,	} In all, 70 Scholars.
No. 2, Rev. J. N. Hamil,	
No. 3, Mr. P. Berryhill, native,	

Their three school houses are used for places of public worship.

Church.—Members on the list in 1833, 360, including natives, black persons and white persons; of whom two are ordained ministers, four are exhorters, and seven are class leaders.

SENECAS, &c.

These consist of three bands, viz:

Senecas,	200,	} 461.
Senecas and Shawanoes,	211,	
Mohawks,	50,	

Their lands on the east adjoin the state of Missouri; on the south the Cherokee lands; on the west Neosho river is the boundary between them and the Cherokees. Their lands extend north between Neosho river and the state of Missouri so far as to include about 127,500 acres.

Seneca Chiefs.—Geo. Curley Eye, 1st Civil Chief,
Comstick, 2d “ “
Capt. Good Hunter, 1st War Chief,
Seneca Steel, 2d “ “
Small Cloud Spicer, }
Thomas Brant, } Head men.
Tall Chief, }

Seneca and Shawanoe Chiefs.—Civil John, 1st Civil Chief; Pe-wy-ha, 2d do. Skil-lo-wa, 3d do.

Onondagua Isaac, and Capt. Reed, Head men.

Mohawk Chiefs.—Isaac White, Principal Chief—George Heron, 2d. Chief.

They are within the Cherokee Agency.

James Pool, Blacksmith, pd. by U. S. \$480 pr. ann.

A. Holcomb, Miller, “ “ \$500 “

As a people they are partly civilized. Most of them can speak English. All cultivate land for support, and grow potatoes and other garden vegetables, and corn sufficient to support them and their live stock. Their fields are enclosed with rail fences. None reside in villages. They own about 800 horses, 1200 cattle, 13 yoke of oxen, 200 hogs, 5 waggons, and 67 plows.

They have one tailor, and one cooper, and many of them can use edged tools.

Their dwellings are neat hewed log cabins, erected by themselves. Within them are bedsteads, chairs, and tables of their own manufacturing.

They own one grist and saw mill, erected at the cost of the U. States. One of their number, Mr. John Brown, is a merchant.

They are, generally, favorably disposed towards civilized habits, and evince a desire to improve their condition, except in the matter of education. They have no school, and desire none.

About 36 persons can read in the Mohawk language, the book of Common Prayer, and the gospel of St. Mark, translated into Mohawk by Captain Joseph Brant in 1787, which contains 505 octavo pages. Also, they read the gospel by St. Luke, translated by H. A. Hill, and printed in 1827, by the American Bible Society.

Among them is a Church of 50 members, denominating themselves Episcopalians. Capt. Bowless, who is about 60 years of age, officiates as minister every Sabbath. In this service they read portions of the Book of Common Prayer, sing, &c. They have no house of public worship.

Capt. Bowless says that he was taught to read by educated Indians, and that he has never enjoyed an intimate acquaintance with any missionary.

Their condition calls for the early attention of missionary societies.

OSAGES. (properly Wos-sosh-e.*)

The country of the Osages lies north of the western portion of the Cherokee lands, commencing 25 miles west of the state of Missouri, and thence in a width of 50 miles, extends west as far as the country can be inhabited.

*O as in not, accent the second syllable.

About one half of the tribe reside on the eastern portion of their lands. The residue are in the Cherokee country. The latter form three villages, the two larger of which are on Virdigris river, and the smaller on Neosho river.

The small band upon Neosho have made some advances towards civilized life. They have fenced small quantities of land with rail fences. A few have erected very ordinary log cabins, and keep a small number of cattle and hogs, and occasionally have used the plow.

The residue of the tribe have made no improvement.* Their fields are small, say one acre or less to a family, and enclosed by the insertion of stakes in the earth, to which a line, or two lines of small poles are fastened horizontally with the bark of trees.

Their huts are constructed by inserting small poles in the ground, the smaller ends of which are bent over the room and united, so as to produce the form of a cone, some eight or nine feet high. On the outside is fastened, either broad pieces of bark, which forms a kind of weather-boarding, or a mat of flags or of bulrushes, sewed together with threads of bark. The fire is placed in the centre, the smoke of which escapes through an aperture in the top. Many of these houses are oblong, and contain two or three fire places, and a greater number of families. All the Osages live in villages, in which their houses are crowded close together without order.

Some of their shelters are covered with buffalo or elk skins; and these, as well as those covered with flags, are portable.

Their villages are merely *summer* residences. In winter they change encampments; as the prospect of grazing for their horses suggests.

Within their houses are neither tables, chairs, nor

*The most barbarous tribes keep horses and dogs, and cultivate a small quantity of corn and other vegetables. So that these things are not an indication of improvement.

bedsteads, unless we fancy an exception in a platform raised about two feet high, upon stakes set in the earth. This platform extends along the side of the hut, and may serve for a seat, a table, or a bedstead. This, however, is generally dispensed with.

The leggings, and the mockasins for the feet, are seldom worn, except in cold weather, or when travelling in the grass. Excepting these, and the temporary garments fastened about the waist, and extending downward, neither the males nor the married females have any covering for the body except a buffalo skin, or a blanket, thrown loosely around them. This robe is their garment by day, and their bed at night.

The younger females usually wear a plain strip of cloth, eight or nine inches broad, resting upon one shoulder, and passing over the breast, and under the opposite arm.

The Osages are not fierce and warlike, as has been generally represented: on the contrary, they are uncommonly servile and manageable.

Whilst the condition of depraved man, unimproved, is pitiable in the extreme, there is something noble to be admired in these pupils of nature.

Three framed dwellings, for as many chiefs, have been erected by the U. States at a cost of about \$2000 each.

Also, about 70 acres of prairie land have been fenced, and plowed for them by the government.

Game near them is exceedingly scarce. They go upwards of one hundred miles before they find buffalo, and then they are frequently either frightened, or whipped back empty by their enemies. They suffer much for want of food and raiment, and they are *wretched in the extreme*.

Favorable openings for benevolent efforts for the improvement of their condition, present themselves in, at least, four places.

Clermont is principal chief. Subordinate chiefs:

are Mo-ne-push-ec, Tow-un-ma-kee, Sho-ba-shing-a, Nung-e-wash-c, O-wau-sau-be, Ne-she-mo-ne, Mau-shau-ke-tau.

Their Agency house is among the villages of the north eastern part of their lands. Within the last year their Agency was made a Sub-Agency, which office is held by their late Agent, P. S. Choteau, with a salary of \$750 per ann. The Interpreter receives \$300 dollars per annum.

They have a blacksmith with a salary of \$480 pr. ann. and a striker with a salary of \$240.

PRESBYTERIAN MISSION,

Under the direction of the Am. Bd. Com. For. Miss.

HOPEFIELD STATION.—In the improving band of Osages on lower Neosho. Commenced Sept. 22, 1823. William C. Requa, missionary.

BOUDINOT STATION.—In the vicinity of the Osage villages upon upper Neosho. Located in 1830,

Missionaries.—Rev. Mr. Dodge, Mrs. Dodge.

PUTAWATOMIES.

By treaty at Chicago, in 1833, the Putawatomes agreed to remove westward, and accepted an extensive and valuable tract of country on the N. E. side of Missouri river, above the state of Missouri.

Within the last year a delegation of Putawatomes, conducted by Col. Pepper, visited the unappropriated tract of country, on the upper branches of the Osage river, south of, and adjoining their allies, the Ottawas, and their old neighbors, the Weas, Peorias, and others, and chose that as the most desirable place for their future residence. It is expected that the tribe will accept of this country in lieu of the one first offered them.

This change will be advantageous, both to the U.

nited States and to the Indians. To the latter, because they will be along side of their former neighbors, in a central portion of the Indian Territory, and where the permanency of their location cannot be suspected.

Col. Pepper is appointed "*Removing Agent*," and Anthony L. Davis is appointed "*Emigrating Agent*," to take care of them as they arrive.

250 Putawatomies have arrived in this country, and at present mingle with the Kickapoos upon the lands of the latter. Their Chief is Qua-qua-taw.

BAPTIST MISSION.

Under the patronage of the Bap. Gen. Miss. Con.

CAREY MISSIONARY STATION, in Michigan Territory, was among the Putawatomies. The treaty of Sept. 20, 1828, includes an article favorable to the removal of the establishment to the west of Mississippi. In accordance with which, matters are held in readiness to resume the operations of the institution as soon as the Putawatomies shall become settled.

Since the suspension of labors at Carey, some of the missionaries who belonged to that station, have been employed for the benefit of other tribes. In the mean time those matters have been in charge of Mr. Robert Simerwell and Mrs. Simerwell, missionaries; who are, at present, at the Shawanoe Mission house, awaiting the location of the Putawatomies.—On resuming labors at their permanent station they will be reinforced.

Mr. Simerwell has written a small book upon the new system, which has been printed in Putawatomie. He visits that part of the tribe which lives with the Kickapoos, and teaches upon the new system.

WEAS & PLANKESHAS.

These are bands of Miamies. Their country is north of the unappropriated tract in which it is ex-

pected the Putawatomes will settle, adjoins the state of Missouri on the east, the Shawanoes on the north, and the Peorias and Kaskaskias on the west. It embraces 160,000 acres.

These people cultivate little over an acre of land to a family. Some of their fields are fenced with rails, and some are enclosed with poles only, like those of the Osages. Some of their dwellings are of logs, and others are of bark. They own a few cattle and hogs.

In compliance with treaty stipulations the U. S. government has lately furnished them with cattle to the value of \$500, and have fenced and plowed fields to the amount of 74 acres.

Principal Chiefs are Negro legs and Swan.

Their Sub-Agent is Gen. Maston G. Clark, compensation \$750 per annum.

Interpreter, Charles Shane, a Shawanoc, comp. \$300.

Blacksmith, William Carlisle, " \$480

Ass't. blacksmith, ———, " \$240

PRESBYTERIAN MISSION,

Under the management of the Western For. Mis. Soc.

Commenced in April, 1834.

Missionaries—Rev. Joseph Kerr, Mrs. Kerr, Mr. Henry Bradley, Miss Nancy Henderson.

The Post Office for all connected with this tribe, is Westport, Jackson Co. Missouri.

Peorias & Kaskaskias.

The land of these bands lies immediately west of the Weas, adjoins the Shawanoes on the north, and the Ottawas on the west. They own 96,000 acres.

The fields which they have made themselves are small, though they are generally enclosed with rail fences. The number of their cattle and swine is

greater than of those of their neighbors, the Weas. Some of their dwellings are composed of logs, and others are of bark.

In conformity with treaty stipulations, government has recently fenced and plowed for them 25 acres of land, and has erected three log houses, worth \$400.

Chiefs.—White skin, Peoria Jim, and Gemasah.

Sub-Agent.—M. G. Clark.

METHODIST MISSION,

Under the management of the Missouri Conference.

Commenced in 1832.

Missionaries.—Rev. N. M. Talbot, Mrs. Talbot.

School of 18 scholars.

The Post Office of all connected with these bands, is Westport, Jackson Co. Mo.

OTTAWAS.

This band owns 36,000 acres of land immediately west of the Peorias and Kaskaskias, and south of the Shawanoes. They are at present in the act of settling upon their lands. Their condition, as it respects civilization, is similar to that of the Weas.

Chiefs.—Ok-wun-ox-e and She-kauk.

Sub-Agent.—M. G. Clark.

BAPTIST MISSION.

Missionaries.—Jotham Meeker, Mrs. Meeker.—At present at the Shawanoe Mission House. Expect to be on the ground as soon as the Ottawas shall be settled, early in the ensuing spring.

The Post Office for all connected with this band, is Westport, Jackson Co. Mo.

SHAWANOES.

Immediately on the north of the Weas and Piankeshas, the Peorias and Kaskaskias, and the Ottawas, lies the country of the Shawanoes, extending along the line of the state of Missouri north 28 miles to Missouri river, at its junction with Kauzau river;—thence up Kauzau river to a point 60 miles on a direct course, to the lands of the Kauzau Indians;—thence south on the Kauzau line 6 miles, thence west with a width of about 19 miles to a north and south line 120 miles west of the state of Missouri. Their tract embraces 1,600,000 acres.

The Shawanoes reside in the north eastern corner of their country, near the line of Missouri, and near the Kauzau river.

Generally, their dwellings are neat hewed log cabins, erected with their own hands; and within them is a small amount of furniture. Their fields are enclosed with rail fences, and are sufficiently large to yield them corn and culinary vegetables plentifully. They keep cattle and swine, work oxen, and use horses for draught; and own some plows, waggons, and carts.

Principal Chiefs.—John Perry and William Perry.

Other Chiefs.—Capt. Black feather, Little Fox, Henry Clay, Letho.

Sub-Agent.—M. G. Clark.

Interpreter.—Charles Shane.

Blacksmith.—L. Jones, compensation, \$480 pr. an.

Striker.— — — — — “ \$240 “

METHODIST MISSION,

Under the direction of the Missouri Conference.

Missionaries.—Rev. Thomas Johnson, Mrs. Johnson, Rev. William Johnson, Mrs. Johnson.

School.—Number of scholars, 27; supported in part by the Mission, and in part by their parents.

The *Church* worships in the school house.

Hopeful native converts in the Church,	40,	} 78.
Other natives	34,	
White persons	4,	

BAPTIST MISSION,

Under the direction of the Bap. Gen. Miss. Con.

Commenced in 1831.

Missionaries—Johnston Lykins, Mrs. Lykins.

Robert Simerwell, Mrs. Simerwell, Jotham Meeker and Mrs. Meeker, are temporarily here.

The *Church* worships in the school house.

Native Church members, 8, viz. 1 Shawanoc, 1 Chippewa, 1 Osage, and 5 Delawares. White persons, 12. In all, 20.

At the Shawanoc station is a printing press in operation, under the management of Jotham Meeker, Missionary for the Ottawas.

Mr. Meeker has invented a plan of writing (not like that of Mr. Guess, the Cherokee,) by which, Indians of any tribe may learn to read in their own language in a few days. The first experiment was made with a sprightly Chippewa boy, wholly ignorant of letters, and of the English language. He studied three hours each day for nine days; at the expiration of which time there was put into his hands a writing of about twenty lines, of the contents of which he had no knowledge. After looking over it a few minutes, without the aid of an instructor, the boy read off the writing to the unspeakable satisfaction of the teacher.

Upon this plan elementary school books have been prepared, and printed, viz.—In Delaware, two; in Shawanoc, two; in Putawatomie, one; and two in Otoc, besides a considerable number of Hymns, &c. The design succeeds well.

The English school taught at the mission house has been suspended for the present, and the missionaries impart instruction upon the new system, by

meeting schools at different places, on appointed days and hours, and to such as call on them at their residence. Circumstances do not admit of a more convenient method.

The interest which the natives take in learning to read their own language, upon this easy plan, has increased their calls for instruction, both for adults and youth, beyond what the missionaries can supply.

Fifty are receiving instruction. Some of these attend school on sabbaths. 25 can read, and 16 can also write.

The Post Office for all connected with the Shawanocs is Westport, Jackson Co. Mo.

DELAWARES. (properly Lin-nop-pe.)

The lands of the Delawares lie north of the Shawanocs, and in the forks of Kauzau and Missouri rivers, extending up the former to the Kauzau lands; thence north 24 miles to the N. E. corner of the Kauzau survey. It extends up the Missouri river to Cantonment Leavenworth, a distance of about 23 miles on a direct course; thence with a line westward to a point 10 miles north of the N. E. corner of the Kauzau lands, and then, in a slip only 10 miles wide, it extends west along the northern boundary of the Kauzaus, to the distance of 208 miles from the state of Missouri.

The Delawares reside on the eastern portion of their country, not far from the junction of the Missouri and Kauzau rivers. They generally occupy good hewed log cabins, and have some furniture within them. They enclose their fields with rail fences, keep cattle and hogs, apply horses to draft, and use oxen and plows. They cultivate corn and garden vegetables sufficient for their use, and have commenced the culture of wheat.

C

In compliance with treaty stipulations, the United States have erected for the Delawares a grist and saw mill, worth about \$2950; have fenced and plowed 105 acres of land, and have erected a school-house and buildings attached thereto worth \$278 50, and have furnished them cattle worth \$2000.

Principal Chiefs.—Capt. Patterson, Capt. Nah-komul, and Capt. Catch'im.

Agent.—Richard W. Cummins. Resides at present, at the former Agency among the Shawanoes.—
Compensation, \$1500 pr. ann.

Interpreter.—James Conner, Comp. \$150 “

Blacksmith.—Robert Dunlap, “ \$480 “

Ass't. Smith— — — — — “ \$240 “

U. S. School Teacher.—Rev Henry Rennick, Cumberland Presbyterian. Compensation, \$400 per ann.
No school as yet.

A miller to attend the mills, compensation, \$400,

METHODIST MISSION.

Directed by the Missouri Conference.

Begun in 1831.

Missionaries.—Rev. E. T. Peery, Mrs. Peery.

School.—25 scholars. Taught gratuitously. Three are supported in the mission family. The residue dine at the cost of the mission, and also receive some clothing. The remainder of their support they derive from their parents.

“There are, belonging to the Church, 50 natives, about half of whom give evidence of a change of heart, and are regular in their attendance to the gospel, and are uniform in their habits of life.”

Also, 7 white Church members.—In all, 57.

BAPTIST MISSION.

Under the management of the Bap. Gen. Miss. Con.

Commenced in 1832. This mission is under the superintendence of Mr. Lykins, missionary among

the Shawanoes. Other missionaries at the Shawanoe station also visit this. The converts here are members of the Church which meets at Shawanoe mission house.

School.—Ira D. Blanchard, teacher. Formerly imparted instruction, in English, to a few youths at their houses. Recently, arrangements have been made for the erection of a school house, and for a regular school in English.

A small comfortable dwelling has been erected for the residence of the teacher. Besides those who occasionally attend to receive instruction at his residence, Mr. Blanchard attends at three other places, and gives lessons. His instructions, at present, are in the Delaware language, upon Meeker's new system. Number of scholars, 44; many of whom are adults. Twenty can read tolerably well, and two can also write.

The circumstances of these people, as well as of the Shawanoes, are such that attention to study, especially among adults, can seldom be obtained more than two or three days in a week, and then, only two or three hours in the day. Often the students are absent on hunting excursions for days and weeks.—Moreover, the writing of books, and the discharge of their other duties, have filled up so much of the time of the missionaries, that little has been left for instruction in letters.

The Post Office for all connected with the Delawares, is Westport, Jackson Co. Mo.

KAUZAUS.*

The country of this tribe lies on the Kauzau river, commencing 60 miles west of the state of Missouri;

*Different persons have, at various times, written the name of this tribe differently, as suited the fancy of each. We have chosen to ad-

thence in a width of 30 miles it extends west as far as the country can be inhabited.

About one third of the tribe reside in a village on the north bank of Kauzau river, within three miles of their eastern boundary; one third a few miles higher up, upon the south bank; and one third on the north bank, about 40 miles from their eastern boundary.

Their language, habits, and condition in life, are in effect, the same as those of the Osages. In matters of peace and war, the interests of the two tribes are blended; and they are, virtually, one people.

Like the Osages, the Kauzaus are ignorant, poor, and wretched in the extreme; and are as uncommonly servile and easily controlled by white men who mingle with them.

All live in villages, where their huts are crowded closely, without order in their arrangement. Besides their houses of bark and of flags, constructed like those of the Osages, they have a few of earth. These are circular, and in form of a cone, the wall of which is about two feet in thickness, and is sustained by wooden pillars within. Like their other huts, they have no floor except the earth. The fire is in the centre, and the smoke escapes directly above. The door is low and narrow, so that, in entering, a person must half crawl. The door, as in their other huts, is closed by a skin of some animal suspended therein.

Principal Chief is Nam-pa-war-rab, or, White Plume.

Other Chiefs are Ka-hi-ga-wa-ta-ni-ga, Whin-ra-shu-ga, Ka-hi-ge-wa-chi-chi, Min-gar-na-chi, Ka-hi-ga-shing-ga.

here to the pronunciation of the natives themselves, which is Kau-zau. We have been the more inclined to do this from the supposition that its near resemblance to the name of the southern tribe (supposed to have been exterminated) from which Arkansas river derived its name, the proper pronunciation of which is Ah-kau-zau, might lead to a development of facts relative to the origin of these people, which would be a benefit to the future historian.

At the lower village the Gov't. of the U. S. has fenced 20 acres of land, and plowed 10 acres; and has erected for the principal Chief a good hewed log house.

Agent.—Richard W. Cummins.

Interpreter.—Joseph James, Comp'n. \$150 pr. ann.

Blacksmith.— ———, “ \$480 “

Ass't. Blacksmith. ———, “ \$240 “

Their Smithery, their Agency house, and their house for the residence of one to aid them in agriculture, are all within the Delaware country, 23 miles east of the Kauzau lands.

The wretched condition of the Kauzaus prefers strong claims upon the sympathies of a Christian public, and the prospect of success holds out great encouragement to benevolent efforts, for the amelioration of their condition.

KICKAPOOS.

The country of the Kickapoos lies north of the Delawares, extending up Missouri river to a point 30 miles direct; thence westward about 46 miles; and thence south 20 miles to the Delaware line.—Including 768,000 acres.

They live on the south eastern extremity of their lands, near Cantonment Leavenworth.

In regard to civilization, their condition is similar to that of the Weas.

Principal Chiefs.—Pos-sa-che-haw and Ka-luk-uk.

Agent.—Richard W. Cummins.

Blacksmith, paid by U. S. \$480 per annum.

Ass't. Smith, “ “ \$240 “

The United States have erected for them a school house and other buildings attached thereto, worth \$300.

METHODIST MISSION,

*Under the management of the Missouri Conference.
Commenced in 1833.*

Missionaries.—Rev. J. C. Berryman, Mrs. Berryman, Rev. Mr. Monroe.

School.—40 Scholars. Taught gratuitously. All dine at the mission house on school days; and eight of them are supported by the mission.

The Post Office for all connected with the Kickapoos, excepting the Agent; is Fort Leavenworth, Western Ter.

KICKAPOO RELIGIOUS SOCIETY.

Kalukuk, or, the Kickapoo Prophet, one of the Kickapoo Chiefs, is a professed preacher, of an order which he himself originated some years ago.—His adherents are about 400 in number; some of whom are small boys and girls.

He teaches abstinence from the use of ardent spirits, and some other good morals. He appears to have little knowledge of the doctrines of Christianity, only as his dogmas happen to agree with them.

Congregational worship is performed daily, and lasts from one to three hours. It consists of a kind of prayer, expressed in broken sentences, often repeated, in a monotonous sing-song tone, equalling about two measures of a common psalm tune. All, in unison, engage in this; and, in order to preserve harmony in words, each holds in his or her hand, a small board about an inch and a half broad, and 8 or 10 inches long, upon which is engraved arbitrary characters, which they follow up with the finger, until the last character admonishes them that they have completed the prayer.

Polygamy is allowed. Kalukuk, the leader, has two wives.

Whipping with a rod, is one article of their creed, and is submitted to as an atonement for sin. The

offender, whose crime may be known only to himself, applies to one of the four or five persons who are authorised to use the rod, and states that he has committed an offence for which he desires the whipper to inflict a given number of stripes upon his bare back. Having received the flagellation, which frequently brings the blood, the penitent immediately shakes hands with the executioner and others near, returning thanks for the favor conferred upon him, and declaring that he feels himself relieved from a heavy burthen.

OTOES & OMAHAS.

These tribes are united in their interests. Their country lies along the south side of the great Platte river, and adjoins Missouri river on the east.

By treaty a tract has been assigned to such of them as are related to the whites, commencing at the Little Nemaha river, about 15 miles north of the Kickapoos, and extending up Missouri about 20 miles to the Great Nemaha river, and thence west between the two Nemahas, ten miles. None reside on this tract.

The condition of these people is similar to that of the Osages and Kauzaus. They take the buffaloe with less difficulty and danger than the former, and, consequently, suffer less with hunger.

Principal Chiefs.—Ietan and Big Elk. On several occasions these Chiefs have evinced a discriminating judgment and sound discretion.

Their Agency is on the S. W. bank of the Missouri, 6 miles above its junction with the Great Platte.

Agent.—Maj. John Dougherty, comp. \$1500 pr. an.

Blacksmith.— — — — —, “ \$480 “

Ass't. do.— — — — —, “ \$240 “

BAPTIST MISSION;

Under the management of the Baptist Gen. Miss. Con.

At the Agency. Commenced, Oct. 1833.

Missionaries.—Rev. Moses Merrill, Mrs. Merrill, Miss Cynthia Brown.

Schools.—10 scholars. Taught gratuitously, but supported by their parents.

These tribes are in want of more missionaries.

PAWNEES.

The country of the Pawnees is westward of the Otoes and Omahas. Their boundaries are not definite. Their villages are, chiefly, upon the Great Platte, and its waters. A few live on the north fork of Kauzau river.

In their habits and condition they are farther removed from those of civilized man than any tribe which we have noticed. Some of their huts are of earth, like those spoken of among the Kauzaus. In some instances they continue to cultivate the earth with the shoulder bone of the buffaloe. This being tied to a stick for a handle, serves the purposes of a spade or shovel. They obtain buffaloe with less difficulty than others, excepting the Otoes and Omahas, between whom and themselves there is an intimate connexion.

Agent.—John Dougherty.

BAPTIST MISSION.

The mission to the Otoes and Omahas was undertaken with reference to the Pawnees also; and this design is still maintained.

PRESBYTERIAN MISSION,

Under the direction of American B. Com. For. Miss.

Begun in 1834.

Missionaries.—Rev. John Dunbar, Mr. Allis. Not yet located.

Among the Pawnees is an inviting field for four Missionary establishments.

PUNCAHS.

The Puncah is a small band on the Missouri, in the northern extremity of the country spoken of as the Indian territory. Their circumstances are similar to those of the Pawnees. They have no missionaries.

Other Baptist Missionaries.

The author of this publication and his wife, have been missionaries to what is now termed the Indian territory, since August, 1828. Their circumstances differ from those of other missionaries of the Baptist General Missionary Convention, inasmuch as their labors have not been located to a particular tribe; but they have been extended to places and matters generally; and they have supported themselves without cost to the Missionary Convention.

Missionaries in general.

Excepting the missionaries noticed in the last article, all others of every denomination of Christians, are supported by the societies which patronize them

severally; but they receive no more than a bare support. The amount allowed varies according to the expensiveness of living at each station, and is fixed by the missionary societies, so as barely to cover the necessary current expenditures of the several missionaries. None of them, therefore, receive any compensation which they can lay up as their own personal property. By this means, the voluntary surrender of the missionary to labors of benevolence for the benefit of the Indians, places him beyond the influence of temptation to acquire property. He does not receive even a promise of support for his family, should they out-live him; but, he trusts all to Providence.

Missionary Societies, are voluntary associations of members of the several Christian Churches in the U. States.

The Office of the American Board of Commissioners for Foreign Missions, is in Boston, Mass.

The Office of the Board of Managers of the Baptist General Missionary Convention, is also in Boston, Mass.

The Office of the Western Foreign Missionary Society, is in Pittsburgh, Pa.

The Missouri Methodist Conference convenes at such places within the state as are most convenient.

Want of Missionaries.

More than 20 male missionaries, besides females, could, at this time, find inviting situations for usefulness, within the Indian territory.

Preaching is not an essential qualification for missionaries. They should be men of good sense, ardent piety, persevering disposition, conciliating manners, contented with their own business without meddling with the business of others, industrious, frugal, and economical, ready to enlist for life, and willing to

labor through life without laying up a dollar for those of their families who may outlive them.



Provisions of the Government of the U. S. for the education of the Indians within the Indian Territory, and their improvement in civilization generally.

Besides the annual appropriation of \$10,000 for education purposes, a portion of which is applied within the Territory, and besides the schools which receive support from Government already mentioned, the following provisions have been made, viz:—
for tho

OSAGES.

The treaty of 1825 provides that the President of the U. S. "shall employ such persons to aid the Osages in their agricultural pursuits, as to him may seem expedient."

According to the action of Government upon this article, we are required to estimate the allowance at \$1200 per annum.

Until recently the Osages have delighted in hunting. Now the buffaloe are far from them, and are procured at the risk of coming in contact with enemies. If government should hereafter apply the annuity of \$1200 for agricultural purposes, in preparing fields for them to cultivate with their own hands, then a field of fifty acres in prairie could be well fenced with rails, and plowed, and put in order to receive seed, for \$400. The annuity of \$1200 dollars applied in this way, would prepare three fields of 50 acres each, yearly, until they should need no more.

The same treaty of 1825 requires that "54 sections of land be laid off under the direction of the President of the U. S. and sold," and the proceeds "applied

to the support of schools for the education of the Osage children."

These lands have not yet been selected. The number of acres thus provided, is 34,560, the value of which, if sold at the minimum price of U. S. land, would be \$43,200.

The cost of feeding, clothing, lodging, and instructing an Indian youth, if applied in conjunction with benevolent institutions within the Indian country, may be kept within \$50 per ann. At this rate the proceeds of the Osage lands would keep 100 children in school eight years and a half.

Should the scholars be supported by their parents, in that case, a school house, books and teacher for 40 scholars, could be furnished for \$500 per annum. At this rate their education fund, to wit, \$43,200 would keep 400 children in school more than eight years and a half.

DELAWARES.

The treaty with the Delawares of Sept. 1829 provides that 36 sections of the *best* land within the district at that time ceded to the U. States, be selected and sold, and the proceeds applied to the support of schools for the education of Delaware children.

These lands have not yet been selected. The quantity of acres is 23,040; the value of which at the minimum price of Government land, would be \$28,800. According to our calculation for the Osages, this sum would feed, clothe and educate 50 youths 11 years; or, if they should be supported by their parents, it would keep 200 children in school eleven years.

KAUZAUS.

By treaty of 1825, 36 sections of *good* land were to be selected and sold, and the proceeds applied to

the education of Kauzau children *within* their country. The quantity of this land is the same as of that provided for the Delawares, and would in like manner support in a boarding school 50 children eleven years. Or, if they should be supported by their parents, it would keep 200 children in school 11 years.

By the same treaty of 1825, provision was made for the application of \$600 pr. ann. to aid them in agriculture.

The difficulty with which this tribe can now procure subsistence by hunting, being similar to that of the Osages; if Government should hereafter apply this annuity to the fencing and plowing of land for them, 75 acres could be prepared for seed every year, until they were supplied.

PUTAWATOMIES.

By the treaty of 1833, the Putawatomies are allowed the sum of \$70,000 dollars for purposes of education. This sum, if applied according to the plan upon which we have based our calculations, would support, in a boarding school, 100 scholars 14 years. Or, if they should be supported by their parents, it would keep in school 400 scholars for the term of 14 years.

KICKAPOOS.

The treaty of Oct. 24, 1832, provides that the U. S. shall pay \$500 pr. ann. for ten successive years for the support of a school, purchase of books, &c. for the benefit of the Kickapoo tribe, upon their own lands.

The school house and teacher which have been furnished them, have been in conformity with this stipulation.

The same treaty provides \$4,000 for labor and improvements on the Kickapoo lands. If the sum of \$4,000 should be applied in fencing and plowing

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prairie land, it would prepare for receiving seed, 12 fields of forty acres each. But, it is probable, that for the Kickapoos, it would be desirable to make some of their fields in wood lands, where the cost of preparing them would be greater than in prairie.

OTOES AND OMAHAS.

The treaty of July, 1830, secures to sundry tribes mentioned therein, \$3,000 annually for ten years, for the education of their children. Of this sum the Otoes and Omahas are entitled to \$1,000 annually.

A subsequent treaty provides for the Otoes \$500 annuity for five years, to be expended in their own country.

PAWNEES.

The treaty of 1833 provides for the Pawnees an annuity of \$1,000 for education, for the term of 16 years.

CHEROKEES.

It is stipulated in the treaty of the 6th of May, 1828, that "the U. S. will pay \$2,000 annually to the Cherokees, for ten years, to be expended under the direction of the President of the U. S. in the education of their children *in their own country*, in letters and the mechanic arts. Also, \$1,000 towards the purchase of a printing press and types."

CREEKS.

The treaty with the Creeks of March 24, 1832, stipulates that "\$3,000, to be expended as the President may direct, shall be allowed for the term of 20 years for teaching their children." This sum will support 60 scholars in a boarding school; or, give education in a common school, to 240 scholars, 20 years;

CHOCTAWS.

The treaty of Sept. 1830, provides for keeping 40 Choctaw youths at school, under the direction of the President of the U. States, 20 years. Also, the sum of \$2,500 is to be applied to the support of three teachers of schools, for the Choctaws, 20 years.

There is also a balance of a provision of a former treaty with Choctaws, applicable to education purposes, amounting to \$ for the term of years.



MILITARY POSTS,

Within the Indian Territory.

FORT TOWSON.

In about N. Lat. 34 deg. and W. Long. from Washington, 19 deg. It is within the Choctaw country, six miles north of Red river, and six miles west of Kiamisha river, about 45 miles west of the eastern boundary of the Choctaws, 238 miles from Little Rock, Ark. Ter. 280 miles from Natchitoches, La. and 120 miles from Fort Smith, on Ark. river.

The erection of the Fort, at present occupied, was begun in the autumn of 1831. The situation of the Fort is pleasant, the water is good, and the place is esteemed healthy. Four Companies of the 3d Infantry, compose the garrison.

OFFICERS.—Lieut. Col. J. H. Vose, *Commanding.*

Ass't. Surgeons.—C. S. Triplin, B. R. Hagen.

Captains.—J. S. Nelson, J. B. Clark, J. Dean, L. N. Morris.

1st Lieut's.—H. Bainbridge, E. P. Alexander, *Ass't. Qr. Mr.* N. S. Harris, John Archer.

2d. Lieut's.—A. G. Baldwin, S. K. Cobb, J. H. Taylor.

FORT SMITH.

Fort Smith is situated on the south bank of Arkansas river. The eastern precincts of the Fort adjoin the line between the Ark. Ter. and the Choctaw country, so that it is barely within the latter.

The garrison consists of Co. C, of the 7th Infantry.
Capt. Stewart, Commanding.

2nd Lieut's.—I. P. Davis, Act'g. Ass't. Qr. Mr., R. Dix.

FORT GIBSON.

Fort Gibson is on the east bank of Neosho river, two miles north of Arkansas river, and two and a half miles below the junction of Arkansas and Verdigris rivers. It is within the country of the Cherokees, and about 43 miles west of their eastern boundary, about 55 miles on a direct course from Fort Smith, and about 140 miles north of Fort Towson.

It was established in 1823, by removal from Fort Smith.

Fort Gibson, or the mouth of Verdigris river, may be considered the head of Steam Boat navigation.

The Garrison consists of nine companies of the 7th Infantry.

OFFICERS.

Col. M. Arbuckle, *Commanding*,

Brvt. Lieut. Col. Burbank,

1st Lieut. D. I. Miles, *Adj't.*

2nd Lieut. L. F. Carter, *Act. Com. Sub.*

Dr. Zina Pitcher, *Surgeon*,

Dr. J. J. B. Bright, *Ass't. Surgeon*,

Capt. E. S. Hawkins, *Com. Co. H*,

Capt. J. L. Dawson, " " *F*,

1st Lieut. Tho's. Johnson, " " *I*, and *Act. Asst. Qr. Mr.*

2d Lieut. Stephen Moore, *Com. Co. K*,

" N. S. Holmes, " " *B*,

2d Lieut. James West, " " D,
 " R. H. Ross, " " A,
 " Samuel Kinney, " " G,
 Brevt. Lieut. R. C. Gatlin, " " E.

Three Companies of Dragoons are stationed at Fort Gibson.

OFFICERS.

Maj. R. B. Mason, *Commanding*,
 Capt. E. Trayner, *Com. Co. F*,
 Capt. Jesse Bean, on furlough, *Com. Co. K*,
 Capt. David Perkins, *Com. Co. E*,
 1st Lieut. Jefferson Davies, *Co. E*,
 " James F. Izard, *Co. K*,
 " Simonton, *Co. K, Extra Duty Ind. Dcp.*
 2d Lieut. J. H. K. Burgoyne,
 " L. B. Northop,
 " ——— Eustis,
 Brevet 2, James W. Bowman,

FORT LEAVENWORTH.

Fort Leavenworth is on the S. W. bank of Missouri river, 25 miles above the mouth of Kauzau river, and about 20 miles west of the state of Missouri. It was established in 1827.

Two Companies of Infantry, commanded by Maj. Bennet Riley, have recently been removed to Jefferson Barracks. The Post is, at present, head quarters of the U. States Dragoons.

OFFICERS.

Col. H. Dodge, *Commanding*,
 Dr. B. F. Fellows, *Surg.*
 Capt. C. Wharton, *Com. Co. A*,
 Capt. D. Hunter, *Com. Co. D*,
 Capt. Z. Ford, *Com. Co. G*,
 Capt. M. Duncan, *Com. Co. E*,
 1st Lieut. Philip St. George Cook, *Com. Co. G*,
 1st Lieut. L. P. Lupton, *Com. Co. A*,
 1st Lieut. Thomas Swords, *Act. Ass't. Qr. Mr.*

1st Lieut. T. B. Whelock, *Company C*,
 1st Lieut. James W. Hamilton, *Adjutant*,
 1st Lieut. Benjamin D. Moore, *Company D*,
 2d Lieut. John Van Deveer, *Company C*,
 2d Lieut. E. Steen, *Co. D, Act. Ass't. Commissary*,
 2d Lieut. John Watson, *Co. A*,
 2d Lieut. Burdet A. Terret, *Co. G*,
 Brevet Lieut. G. B. Kingsbury, *Co. C*,
 Brevet Lieut. Asbury Ury, *Co. D*.

Trading Posts.

Among the Creeks, A. P. Choteau, and Seaborn Hill, have each a trading establishment.

The American Fur Company have a trading house near the Osage Agency, one among the Weas and their neighbors, one among the Shawanoes and their neighbors, one among the Kickapoos and Putawatomies, one among the Kauzaus, and one on Missouri above the mouth of the Platte river, in the vicinity of the Otoes, Omahas, Pawnees, and others.

Affinity of Languages.

The language spoken by the Osages, Quapaws, and Kauzaus, is the same. Between this and the dialects spoken by the Otoes, Omahas and Winebagoes, there is a near affinity.

Chickasaw and Choctaw are dialects of one language.

Putawatomies, Ottawas, and Chippewas speak the same language.

War.

All the tribes in the Territory excepting the Pawnees, Otoes, Omahas and Puncabs, are liable to insult and injury from remote tribes, especially those towards the S. West; and even the Pawnees and their allies have their enemies in the *far-west*.

A portion of the Pawnees reside in the south, upon Red river. Until lately, warriors from the Pawnees of the south, and of the north, united with Camanches of the remoter S. West, and formed war parties, which annoyed traders to Santa Fee; and were particularly inimical to the Osages and Kauzaus, as well as troublesome to many hunting parties of the emigrant tribes.

In 1833 treaties of peace were concluded between the northern Pawnees and all the other tribes within the Territory, and *all smoked the pipe of peace.*

In 1834 negotiations of peace and friendship were held with the southern Pawnees. Thus far, all parties have been faithful to the pledges of friendship which have been mutually exchanged. Delawares, who, in 1833, retaliated with some severity upon the Pawnees, have, in 1834, passed through their country, have called at the encampments of Pawnees, and have been received with warm expressions of friendship.

Government.

Most of the tribes within the Territory have expressed a desire to become united in one civil compact, and to be governed by laws similar to those of the United States.

Should the U. States provide for them a form of civil government, suited to their circumstances, a few among each of the emigrant tribes, and many among some of those tribes, would be found capable of filling responsible offices in the transaction of the affairs of their government.



Remarks.

Roger Williams, the founder of the state of Rhode Island, was perhaps the first civilized man in author-

ity, who admitted the original ownership of the Aborigines of America, of the soil they inhabited; and few, since his day, have ventured to propagate his doctrine. It has been denied by all civilized nations which have come in contact with the Indians, including the government of the U. States.

They have been denied a political existence distinctively, and circumstances have debarred them from a participation in the interests and character of those who possessed themselves of their country.—*Here*, and not in any peculiar trait of character, or custom, may be found the true cause of their decline, and of the prolongation of their miseries.

Struggling under the peculiar disabilities which civilized nations, by common consent, had placed them under, many tribes sunk, and disappeared, and others were rapidly hurried after them, by the wasting influence of the same causes.

A few tribes gathered strength, and sought, with noble pride, the political character, which had been denied to all red men. The justness of their plea in defence of their rights, was easily appreciated by men tenacious of their own. But, now it was found to be too late to correct an error, begun three hundred years before. The U. States numbers her millions—admit the original ownership of soil to be in the original occupants, and our whole country is surrendered to the few red men who remain among us. The people of the United States have felt that they owed the Indians *much*—it could not be paid in *kind*, and an equivalent has been offered.

Now, for the first time, a government—the government of the United States, declares that the Aborigines can, and ought to have claims to soil as fully as patents to her own citizens secures to them their titles. The offer is made to the Indians, either to remain within existing states on an equal footing with her own citizens, or, to enjoy the privileges of citizenship within a population exclusively their own,

where, unembarrassed by the long cherished prejudices of those who had been accustomed to look down upon them, they might improve in all that is profitable, and aspire to the highest felicity of citizenship in the most favored nation upon earth.

It is no more surprising that the Indians should have hesitated to compromise their rights, than that they should accept the overtures, when they perceived that their interests required it as the alternative upon which depended their future existence and prosperity.

They go to the country which, by common consent, is becoming theirs, not to remain hunters, but to become a component part of the community of the United States.

No inference unfavorable to future improvement can be made from former disappointments, because we are now entering upon an experiment never before tried. If it be sound logic to suppose that like causes will produce like effects, then, the Indians, when placed in circumstances which are essential to our prosperity, and under which we have been prosperous, will be equally prosperous with ourselves.—Rather, it is proposed to make them a part of ourselves.

Even from this hasty sketch of Indian affairs, may be inferred the facility with which they can be organized into a civil government, and the disposition of the U. States thus to organize them. Equally obvious are the uncommon facilities for doing them good which invite the efforts of the philanthropist and the Christian.

The outcasts are returning to the land of their *rest*. There let the arm of our government secure their political interests, science make them wise, the arts make them comfortable, and Christianity guide them to the land of *eternal Rest*.

Indians not within the Ind. Territory.

Tribes East of Mississippi.

Indians in N. England & N. York,	4,715
Indians from New York, at Green Bay,	725
Wyandots in Ohio and Michigan,	623
Miamies,	1,200
Winnebagoes,	4,591
Chippewas,	6,793
Ottawas and Chippewas of Lake Michigan,	5,300
Chippewas, Ottawas and Putawatomics,	8,000
Putawatomics,	1,400
Menominees,	4,200
Creeks,	22,668
Cherokees,	10,000
Chickasaws,	5,429
Choctaws,	3,500
Seminoles,	2,420
Appalachicolas,	340

Tribes west of Mississippi river.

Sioux,	27,500	Camanches,	7,000
Iowas,	1,200	Crows,	4,500
Sauks of Missouri,	500	Arrepahas, Kiawas,	
Sauks and Foxes,	6,400	&c.	1,400
Assinaboines,	8,000	Quapaws,	450
Crees,	3,000	Caddoes,	800
Gros ventres,	3,000	Snake and other	
Arrekaras,	3,000	tribes within the	
Cheyennes,	2,000	Rocky Mt's.	20,000
Minatarees,	1,500	Tribes west of the	
Mandans,	1,500	R. Mountains,	80,000
Black feet,	30,000		

Throughout all the vast uncultivated regions north and south of the western territories of the United States, are Indians. The population becomes more sparse as we proceed northward, to a climate less accommodated to the comforts of uncivilized man, and becomes more dense as we proceed southward to a more genial clime, where subsistence is more easily obtained.

Miscellaneous Observations.

Various conjectures have been indulged relative to the origin of the Aborigines of America. But research has left us precisely where we were—knowing nothing more than that they belong to the family of *man*, and that they have long inhabited this quarter of the world.

The arguments in favor of their being *Israelites* are founded chiefly upon the supposed similarity between some of their customs and those of Jacob's seed, but those which are most relied on for proof appear to be the natural result of Indian circumstances.

They are the pupils of nature. Hence the similarity between all the tribes, of their modes of thinking, of their common customs, and of their religious ceremonies.

All believe in the existence of the Great and Good Spirit, and acknowledge his superintending providence; and all believe in the existence of the principal Evil Spirit. They believe in future rewards and punishments, and perform various ceremonies for the purpose of propitiating the Deity.

Their principal religious festivals occur in the spring, when they assemble at their villages for the purpose of planting seed; in the summer, when they begin to eat of the fruit of their fields, and in the autumn, when they separate upon hunting excursions, and to seek more eligible winter quarters.

Their original ceremonies have disappeared in proportion to their intercourse with the whites; nor does it appear that they ever possessed more of civil order, or of religious ceremony, than would be natural to rational beings who felt a conscious accountability to God.

That they have long inhabited this continent is evident from the ancient mounds, fortifications, &c. which are discovered; all, or partly all of which bear the marks of uncivilized man.

Their fondness for war is not greater than would be that of any other people placed in similar circumstances; nor is their attachment to the hunters' life stronger than that of the white man brought up among them.

No mistake could be greater than the supposition that Indians cannot be civilized. Hundreds of them are civilized, and are qualified to fill, with credit to themselves, and usefulness to others, various spheres in a civil, and in a religious community. No heathen people upon earth ever presented so few obstacles to the introduction of christianity, useful customs, and righteous laws, as the Aborigines in their native condition. The absence of a constituted mythology, left their minds partly as a blank, on which to write the precepts of the gospel; their poverty prepared them for the admission of better customs in common life, and the equality which prevailed among all men, prepared them for the adoption of laws securing the rights of all.

In days past, educated Indians have frequently returned to savage life. What could be more natural? Our prejudices denied them admission into our society—they returned to their wilder kindred, who without any common bond of society, were all, with the exception of slight restraints, left to follow their own inclinations, and they became assimilated.—Give them opportunities which are essential to the improvement of white men, and philosophy and fact decide in their favor.—Shall we be innocent if they perish?

A new era in their history has arrived—less embarrassed opportunities for helping them present themselves, while many of them have become inspired with courage to make a last struggle to arise.—Reflection upon the past, the present, and the future, urge us to fly to their assistance, and obtain the “blessing of the poor,” the quiet of our own conscience, and the approval of a righteous God.